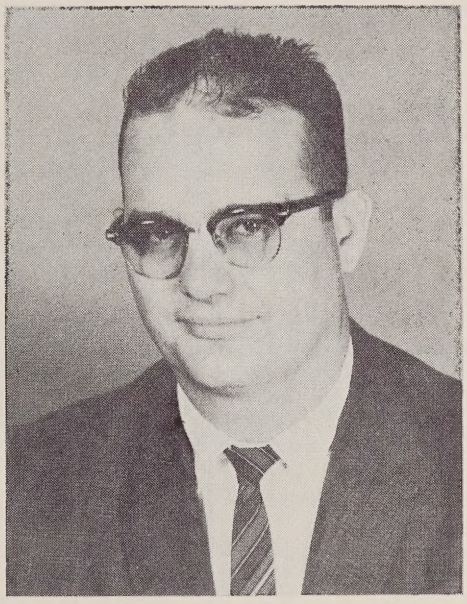
THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 5 OCTOBER, 1961 NO. 6



Walter H. Paramore. Jr., 32°, C.P.A.
Newly Appointed Auditor,
New Bern Consistory No. 3

●

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, October 9, 1961
8:00 P.M.

—REFRESHMENTS—

FALL REUNION
NOVEMBER 14, 15 and 16, 1961

SCOTTISH RITE CALENDAR

HANG THIS UP ON YOUR "FAMILY BULLETIN BOARD"

OCTOBER, 1961

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

NOVEMBER, 1961

Sun	Mon	Tue	Wed	Thu	Fri	Sat
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

SCOTTISH RITE ACTIVITIES

LADIES' NIGHT PARTIES

Williamston, N. C.——October 11th
Fort Bragg, N. C.——October 25th
Havelock, N. C.——October 26th
Colerain, N. C.——October 31st
Elizabeth City, N C.——November 1st
Greenville, N. C.——November 2nd
New Bern, N. C.——November 7th
Plymouth, N. C.——November 8th
Jacksonville, N. C.——November 9th

DINNER MEETINGS—COMMITTEES ON LOCAL ACTIVITIES

New Bern, N. C.——October 2nd
Washington, N. C——October 4th
Beaufort, N. C.——October 5th
Aurora, N. C.——October 6th
Grifton, N. C.——October 10th
Hertford, N. C.——October 12th
Morehead City, N. C.——October 18th
Farmville, N. C.——October 19th
Edenton, N C.——October 23rd
Kinston, N. C.——October 24th
Snow Hill, N. C.——October 30th

Regular Meetings——October 9th and November 13th

Reunion—New Bern Scottish Rite Bodies—November 14, 15, and 16, 1961

SECRETARY'S PAGE

C. A. SEIFERT, 33°

The Fall of the year is really a sad time for your Secretary, especially when scanning the list of those Brethren who haven't paid their past and present years' dues. Agreeable to the statutes of the Supreme Council these Brethren are subject to suspension as of January 1, 1962. To suspend a Brother is very regretable, and something I don't want to do but under the present statutes I must.

By paying $7.00 before the deadline will keep the delinquents in good standing for another year in one of the finest fraternal organizations in the world. Remember it took $150.00 to get you in—so don't let $7.00 get you out. If you need some help, don't hesitate to ask. We'll be glad to do what we can to save your membership. If possible, mail your check today, and thank you.

Thank you very much.

Sincerely and fraternally yours,

Clarence Seifert

Secretary

THE BAGPIPE

Issued Month except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C.

C. A. SEIFERT.....*Editor*
FLORIE G. DILL.....*Asst. Editor*
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New Bern, N. C., October, 1961
Volume 5 Number 6

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

Venerable Master	L. T. Barrington
Senior Warden	Paul V. Vogan
Junior Warden	Harry J. MacDonald
Orator	T. C. Fitzgerald
Prelate	Howard B. Constant
Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Secretary	C. A. Seifert
Ass't. Secretary	R. L. Pugh
Master of Ceremonies	Chas. T. Potter
Expert	Edward C. Howard
Ass't. Expert	W. L. Adams
Captain of the Host	Harvey Daniels
Tiler Emeritus	W. B. Hanff
Tiler	J. C. Barker
Trustee	Harry Lipman

OFFICERS OF NEW BERN CHAPTER OF ROSE CROIX NO. 5

Wise Master	Harry J. MacDonald
Senior Warden	L. T. Barrington
Junior Warden	Paul V. Vogan
Orator	Herbert W. Gillikin
Almoner	W. C. Chadwick
Treasurer	Wallace Jones
Secretary	C. A. Seifert
Ass't. Secretary	R. L. Pugh
Master of Ceremonies	Mark D. Stamps
Expert	Irvin Weatherly
Ass't. Expert	Chas. T. Potter
Standard Bearer	Stacy Lupton
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OFFICERS OF NEW BERN COUNCIL OF KADOSH NO. 4

Commander	W. H. Scott
1st Lt. Commander	H. W. Gillikin
2nd Lt. Commander	Lawrence Lancaster
Chancellor	Albert Gianotti
Orator	T. C. Fitzgerald
Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Secretary	C. A. Seifert
Ass't Secretary	R. L. Pugh
Master of Ceremonies	W. C. Moore
Turcoplier	L. T. Barrington
Draper	Paul Vogan
1st Deacon	Duncan MacDonald
2nd Deacon	Howard B. Constant
Bearer of Beausant	R. D. Shinkle
Bearer of White Standard	Jas. W. Brewer
Bearer of Black Standard	Leslie L. Parker
Lt. of Guard	W. L. Adams
Sentinel Emeritus	W. B. Hanff
Sentinel	J. C. Barker
Trustee	A. A. Kafer, Jr.

OFFICERS NEW BERN CONSISTORY NO. 3

Master of Kadosh	Albert Gianotti
Prior	Leslie L. Parker
Preceptor	C. T. Midyette Jr.
Chancellor	L. T. Barrington
Minister of State	Charles T. Potter
Prelate	Frank Almon
Almoner	W. C. Chadwick
Registrar	C. A. Seifert
Ass't. Secretary	R. L. Pugh
Treasurer	Wallace E. Jones
Master of Ceremonies	Paul V. Vogan
Expert	R. D. Shinkle
Ass't. Expert	E. C. Howard
Captain of the Guard	Charles E. Hill
Tiler Emeritus	W. B. Hanff
Tiler	J. C. Barker
Trustee	Harry MacDonald

HISTORY OF FREEMASONRY IN NEW BERN

(For the necessary research in connection with this subject we are indebted to Miss Gertrude Carraway of New Bern, local historian, and Past National President General of the Daughters of the American Revolution.)

(Continued)

DORIC LODGE FORMED

Demits were granted June 9, 1909 by St. John's Lodge to Messrs Hill, Wood, LeGallais, John Crabtree, G. W. Swinson, R. H. Wilson and Archie W. Bryant, for the purpose of joining a lodge to be formed here under dispensation.

A petition from a number of Masons was read to the lodge August 11, asking that their request for a dispensation be recommended by St John's Lodge. This was granted, and lodge members recommended to the Grand Lodge that the new local group be permitted to organize under special dispensation.

Doric Lodge, No. 568, A.F. & A.M., was accordingly instituted, with ten charter members. Its charter from the Grand Lodge of North Carolina now hangs in the Blue Lodge Room of the Masonic Temple. Dated January 12, 1910, it designates, R. LeGallais as Worshipful Master; Mr. Wood as Senior Warden; and W. C. Roberts as Junior Warden. Signers of this document were Grand Master R. V. Hackett and Grand Secretary John C. Drewry.

The courtesy of permitting these Masons to use their lodge room to organize the new group had been extended by the members of the Mother Lodge, and after the formation of the new lodge, an agreement was reached whereby its meetings were held in St. John's Lodge Room upon payment of $10.00 per month. A new fire escape was erected on the outside of the building.

The Council of Royal and Select Masters was granted permission to use the lodge rooms for meetings, and the request of Dr. Rhem was approved to lend the hall for the purpose of forming a Lodge of Perfection. This lodge was later given the privilege of using the building.

The sum of three cents per capita was sent by St. John's Lodge to the Joseph Montford Memorial Association for erection of a memorial statue to the first Provincial Grand Master of America. Ten dollars was appropriated towards a fund for the placing of a bust of Governor Samuel Johnston, first Grand Master of North Carolina, in the rotunda of the State Capitol at Raleigh.

Other donations at that time included $20. for the Jewish Synagogue erected here in 1908, and $20. to St. Mary's Free Will Baptist Church, which built its edifice on Fleet Street here in 1909.

Following a compromise settlement with Cowan Bros., through the local manager, Thomas B. Kehoe, the theatre lease was cancelled. Lee J. Taylor is listed as theatre manager in 1910.

From February 1 to June 1 theatre receipts of $527.15 were reported. The Oxford singing Class from the Masonic Orphanage gave programs there frequently. The Elks lodge used it for memorial services. It was offered for use of the Shriners in May 1911.

Upon the death of Mr. Clark, lodge Secretary, Mr. Wethington acted temporarily in that post. J. J. Rhodes was elected to the office in 1910 when Dr. Rhem was elected as Worshipful Master. Dr. Jones and W. P. Jones were again made Wardens; Mr. Green, Treasurer; Messrs. Mohn and Suskin, Deacons; Messrs. Bangert and Simpson, Stewards; and Mr. Gaskins, Tiler.

It was during that year that New Bern held its mammoth bi-centennial celebration in commemoration of the founding of the city in 1710 by Swiss and German colonists under Baron Christopher deGraffenried of Berne, Switzerland. Masons played prominent roles in the gala programs and festivities.

Theatre receipts that year went up to $969.17. The theatre was leased to Mr Taylor for five years beginning June 1, 1912.

Two past Grand Masters died in New

(Continued on Page 16)

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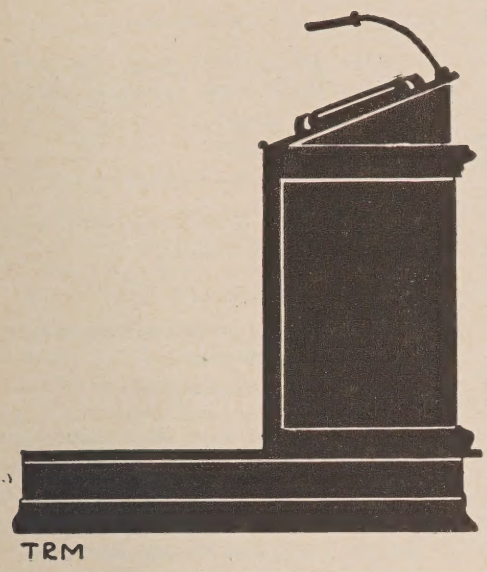

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

I believe that you would be interested in this selection, which I am quoting from the MASONIC CHRONICLER.

Our heritage came to us from those who saw visions and dared greatly. Their courage, their creed reached for new frontiers, new hopes for freedom and independence as a nation.

Our forefathers pioneered for a civilized world, a world of order and progress for the human race. In view of the turn of events, and the failure so far to bring about a lasting peace, I believe that it is time to revive our pioneer spirit and give it world dimensions, if we hope to win a constructive program for all of the nations of the world.

In time of war we dwell quite naturally upon measurable, tangible, power of the weapons that are necessary for the destruction of our enemies. But we are inclined to forget about the immeasurable, intangible spirit that animates those weapons—a spirit of the men who design and build them, and the men who use them. It is that spirit, and that alone, which will achieve a peaceful world. That can only be obtained by the spirit of a free and loyal people.

The Declaration of Independence was to our forefathers "a prayer and a promise."

The peaceful world for which we are working and striving is also "a prayer and a promise." It can be fulfilled if we can sustain the spiritual strength to meet and master the unlimited challenge of the future, and, again, a revival of the good old spirit of independence.

The Continental Congress of 1776 gave to us our independence, and ever since that time and down through generations we have had to fight to retain it as a nation. The men who were instrumental in signing the Declaration of Independence were daring, resourceful, and had one distinguishing quality above all others, that of faith. They realized "the substance of things hoped for, the evidence of things not seen." It was Carl Sandburg who wrote: "The republic is a dream, nothing happens unless first a dream." Those two lines contain the very essence of our faith. We know all too well in our hearts that "nothing happens unless first a dream."

The signing of the Declaration of Independence was a solution to a major problem which at that time seriously affected our country. However, at the present time, I am convinced that no single written document will solve the problem which confronts the world today.

A living standard is not created by laws, by promises, or words, or by anything except the goods and services that are produced by the people of a nation working in harmony and in productive peace.

Need we be afraid of the future? I think not. Not one country, nor one person, can or will sell us short. The future of our country, our independence. as well as the future of the world, is in our own hands. We shall need courage, energy, and determination, but above all we shall need faith—faith in God, in ourselves, in our communities, and in our country—to help bring about our dream of a peaceful and productive world.

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Bagpipe Skirls

Dear Brethren,

There's an old belief that every log, when it burns, gives back the colors that went into the making of a tree. They see in the flames the red of many sunsets, the purple of early dawns, the silver of moonlight, and the sparkling of the stars.

So it is with Masons. What we have accepted in our hearts from others and made a permanent part of ourselves, is given back, often when most needed.

What richer, grander, nobler heritage can we bequeath to the generations to come than a desire to participate in unselfish service; the doorway to the goal of the ages, peace and world understanding.

It is said that when prolonged applause greeted Bishop Sheen as he rose to speak, he said, "Applause before a speaker begins his talk is an act of faith. Applause during his talk is an act of hope. Applause after his talk is an act of charity."

Chicken and people are alike in that the more you give them the less they will scratch for themselves.

If women really dressed to please their husbands, they'd do it a lot faster.

When boys try to follow in the footsteps of their successful fathers they should remember that their fathers didn't wear loafers.

A German and Russian were fishing on opposite sides of the river. The German caught fish after fish while the Russian couldn't even get a bite. Finally the Russian yelled across:

"Why is it you catch fish and I catch none?"

The German thought a minute and then replied, "I guess on your side they're afraid to open their mouths."

If the family budget looks a little sick at the end of the month, it's probably something you ate.

If you could kick the person responsible for most of your troubles, you wouldn't be able to sit down for six months.

The reason that many people don't live within their incomes is that they don't consider that living.

The wife was guiding the middle-age man, bent at the waist, into the doctor's office.

Receptionist: "Arthritis with complications?"

Wife: "No, do-it-yourself—with concrete blocks."

The atom is the only thing we ever knew or heard of that proved to be far more than it was cracked up to be.

Little Liz says, "Money isn't everything, but it sure comes in handy when you've misplaced your credit cards."

Labor disgraces no man, although, unfortunately, we sometimes find men who disgrace labor.

Daughter: (to mother of six children) What do you mean by a freedom rider?

Mother: Daddy driving off to his nice quiet office each morning.

Son: (to father) Dad, can you tell me the thing most generally raised on land these days?

Dad: Yes, taxes.

Overheard: Five year old singing, "Glory, Glory, Honolulu".

The gossip usually gets caught in his own mouth-trap

Very little is said about Adam, other than he was the first man. No doubt he deserves a little more credit. After all, he was the charter member of the human race, had no one around to feel inferior to, his wife cost him only one bone, and he was the founder of two leading industries—apples and clothing.

That's all, this time, my friends, except this little quote, "If afraid, act courageously, and you soon will be courageous."

Your piper,

Paul Stevens, 32°

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The Grand Master's Corner

By James W. Brewer, 33°
Grand Master of the Grand Lodge
of N. C., A.F. & A.M.

To the members of the Scottish Rite:

I am happy to inform you that the growth of the Masonic Lodges in New Bern has increased 100% since the last issue of the Bagpipe.

On Tuesday night, August 29th, at 7:00 p.m., I, as Grand Master of Masons of North Carolina, instituted Berne Lodge, U.D., with Nelson B. Banks as Master. This ceremony of institutions was well attended with about 250 Masons present, along with the following Grand Lodge Officers assisting M.W. William J. Bundy, PGM, M.W. Robert Lee Pugh, PGM, M.W. Charles A. Harris, PGM, Grand Secretary, W. A. A. Kafer, Jr., Grand Marshall, W. Robert N. Bass, Grand Steward, W. W. A. Hooks, Grand Steward, W. Alton S. Lancaster, Grand Chaplain, W. Fred Harding, Grand Tyler, and several DDGMs and DDGLs

Following this instituting ceremony, we drove to Grantham and instituted Grantham Lodge, U.D., with Brother W. L. (Bill) Adams as Master. Approximately 200 Masons attended this ceremony.

I congratulate New Bern and the Masonic bodies for this increased activity and I am sure that Masonry will benefit from this undertaking.

Brethren, as I continue to travel over the various parts of the State, and am privileged to meet so many fine members of the Craft, it re-affirms my belief that the various Masonic bodies offer the teachings to a plan of life that every man has a desire for.

I hope that the influence of Masonry will always be used to advance the causes that mean so much to all freedom-loving people. If the members of the Craft will pursue their study of Masonry by the means offered by their Lodges and the Scottish Rite and York Rite bodies, our Fraternity will continue to meet its obligation in furthering the ability of man to make just and wise decisions and will produce men capable of leading our country through the crisis that faces the free world today.

Let us not forget that more things are brought by prayer than man ever dreams of.

James W. Brewer, 33°

CORRECTION

In the last issue of the BAGPIPE an error was made listing the Scottish Rite membership of Currituck Lodge No. 463. The membership should have read **4** instead of **0**.

NEWLY APPOINTED AUDITOR, NEW BERN CONSISTORY NO. 3

At a meeting of the Budget Committee Brother Walter H. Paramore, 32°, C.P.A., was appointed Auditor of the New Bern Scottish Rite Bodies for the year 1961.

Brother Paramore became a member of the Scottish Rite Bodies on November 17th, 1960. After Brother Sproul moved away from New Bern it became necessary to appoint someone in his place and Brother Paramore was the unanimous choice of the entire committee.

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Chas. T. Midyette, Jr., 33°,
Director of Work

WHY TAKE THE SCOTTISH RITE DEGREES?

Almost every Master Mason who is invited or afforded an opportunity to petition for the Scottish Rite degrees naturally raises the question in his mind, "Why should I take these higher degrees of the Scottish Rite?"

It is a fair question and quite appropriate for him to ask it, as it is of utmost importance that the prospective initiate have a clear and definite understanding of what the Rite stands for and is endeavoring to accomplish. Herewith, though of necessity brief, are set forth the aims and purposes of the Scottish Rite, its history, organization and government.

Scottish Rite degrees are a continuation and expansion of the three Blue Lodge degrees, and enable the initiate to grasp with greater significance the real purpose and meaning of Masonry. They are an extension of the Masonic search for knowledge and truth and give one a better understanding and appreciation of his Blue Lodge.

The breadth and scope of Freemasonry down through the ages is so extensive that few men have the time or the opportunity to investigate, analyze and understand its symbolism.

Herein lies largely the value of the Scottish Rite to the ordinary busy Mason. In the Scottish Rite that investigation and analysis of hidden meanings has been done for him and the substance and thought made clear.

Men of great minds and talents have delved into these hidden mysteries of the past, and the fruits of their researches are embodied and presented in the 29 beautiful and impressive degrees of the Scottish Rite. A considerable number of these degrees are exemplified dramatically, reproducing insofar as scenery, costumes, lighting effects, and music permit, the actual scene of the theme and its historical habitat.

Because trained ritualists make clear and understandable the great truths and allegories of Masonry, the result is most satisfying to those earnestly seeking more Masonic light.

PROGRAM SCOTTISH RITE REUNION

NOVEMBER 14, 15, 16

PLEASE ENTER AUDITORIUM BEFORE DEGREES START

Director of Work, Chas. T. Midyette, Jr., 33°
1st. Asst. Director of Work, W. C. Moore, 33°
2nd Asst. Director, N. M. Baxter, 32°
Class Lecturer, Robert L. Pugh, 33°
Stage Director, A. A. Kafer, Jr., 33°
Ass't. Stage Director, Tom Brown, 32°, K.C.C.H.
Custodian, Alfred A. Kafer, Jr., 33°
Marshall, T. G. Slate, 33°
Organist, Arvids K. Snornieks, 32°

REUNION ACTIVITIES

Tuesday, November 14, 1961

10:00 A.M.— 4°—Secret Master. Charles T. Potter, 32°, Master of Degree. Assisted by J. E. Lewis, T. J. Mitchell, III, Nat M. Baxter, Stacey T. Lupton.

10:45 A.M.— 5°—Perfect Master. Ben F. Gillikin, 33°, Master of Degree. Assisted by E. H. Bunting, J. G. McDaniel, T. J. Mitchell, L. T. Barrington, D. Elmo Jones, J. E. Blaylock, Paul V. Vogan, Andrew Murphy, Nat M. Baxter, Ira Stephens, W. R. Stanley.

11:45 A.M.— 6°—Confidential Secretary. Charles R. Gray, 32°, K.C.C.H., Master of Degree. Assisted by Chas. P. Gaskins, W. J. Rogers, Paul Jewett.

12:15 P.M.— 7°—Provost and Judge. W. I. Gause, 32°, K.C.C.H., Master of Degree. Assisted by L. Guy Matthis, J. G. McDaniel, Paul Vogan, R. L. Pugh, Nat Baxter.

1:00 P.M. —Luncheon.

2:15 P.M.— 8°—Intendant of Building. Earl Noe 32°, Master of Degree Assisted by Neal Windley, Robert Safrit, Al Conway, Owen H. Lemmon, Tommie Avery.

3:00 P.M.— 9°—Elu of Nine. W. C. Moore, 33°, Master of Degree. Assisted by H. J. Carpenter, L. Guy Matthis, C. D. Lancaster, Tom Brown, B. F. Gillikin, H. J. MacDonald, H. W. Gillikin, Roy McKeithan, L. T. Barrington, C. T. Potter.

4:00 P.M.—10°—Elu of Fifteen. Jather McLawhorn, 32°, Master of Degree. Assisted by L. E. Lancaster, E. P. Blair, Neil Vester, Miller Bassnight, J. L. Ashley, A. F. Wood

4:45 P.M.—11°—Elu of Twelve. Charles H. Whedbee, 32°, Master of Degree. Assisted by J. W. H. Roberts, Paul Jewett, Clyde Stubbs, Owen Lemmon, Bernice Branch.

12°—Communicated.

5:45 P.M.—13°—Royal Arch of Solomon. E. P. Blair, 33°, Master of Degree. Assisted by O. H. Lemmon, Richard H. Lucas, W A. Roebuck, Jack G. White, Raymond Leggett.

6:30 P.M. —Dinner.

7:30 P.M.—14°—Perfect Elu. Louis N. Howard, 32°, K.C.C.H., Master of Degree. Assisted by B. F. Gillikin, O. H. Lemmon, William L. Flowers, James E. Blaylock, M. L. Barfield, Andrew Murphy, Howard B. Constant, W. R. Stanley

Wednesday, November 15, 1961

9:15 A.M.—15°—Knight of the East. C. A. Seifert, 33°, Master of Degree. Assisted by A. T. Willis, Jr., Raymond Leggett, L. N. Howard, R. L. Pugh, C. Wallace Jackson, N. M. Baxter

16°—Communicated.

11:15 A.M.—17°—Knight of the East and West. Charles T. Midyette, Jr., 33°, Master of Degree. Assisted by Ashley G. Leggett, Ebbie Gaylord, A. B. Hardison, Harry L. Mann and A. A. Kafer, Jr.

12:00 M. —Luncheon.

1:15 P.M.—18°—Knight of Rose Croix. Edward C. Howard, 32°, K.C.C.H., Master of Degree. Assisted by Owen H. Lemmon, R. L. Pugh, L. E. Lancaster, Albert T. Willis, Jr.

19°—Communicated.

TENTATIVE PROGRAM SCOTTISH RITE REUNION (Cont.)

3:30 P.M.—20°—Master of Symbolic Lodge. Thomas G. Slate, 33°, Master of Degree. Assisted by Warren H. Coolidge, D. L. McRainey, Quincy J. Scarborough, George McDessey, R. V. McBryde, William S. Oliver, Alex Arab, William L. Ramsey.

4:45 P.M.—21°—Noachite or Prussian Knight. John G. Ormsby, 32°, Master of Degree. Assisted by Tom Brown, R. L. Pugh, C. A. Seifert, Paul V. Vogan, W. H. Scott, Cecil Harmon, W. L. Adams, L. T. Gillikin.

—22°

23°

Communicated.

24°

25°

5:30 P.M.—26°—Prince of Mercy. Reynold S. Davenport, 32°, Master of Degree. Assisted by E. W. Williams, J. C. Vail, G. E. Roberts, W. A. S. Aman, H. G. Alberti, G. C. Faville, Jr., W. F. Thomason, and Joseph S. Lane.

6:30 P.M. —Dinner.

7:30 P.M.—27°—Knight Commander of the Temple. L. Guy Matthis, 32°, K.C.C.H., Master of Degree. Assisted by Neil Vester, J. D. Reese, A. N. Heath, W. H. Purser, E. P. Blair, Oscar Sermons, Stacy Lupton, R. B. Gerock, A. T. Willis, Jr., Raymond Leggett, Lloyd Gillikin.

28°—Communicated.

8:45 P.M.—29°—Scottish Knight of St. Andrew. Francis W. Clark, 33°, Master of Degree. Assisted by Robert F. Spence, Clinton E. Bunch, Clifton E. White, Samuel A. McPherson, Jr., Frazier L. Miller, Walter T. Kirby, Wilborne M. Smith, John A. Sawyer, Ray Piasecki, Clyde Garrett, Irvin Weatherly, Tom Brown, W. T. Hawkins.

Thursday, November 16, 1961

9:00 A.M.—30°—Knight Kadosh.

1st Apartment: Walter Kirby, 32°, K.C.C.H., Master; Assisted by Francis W. Clark.

2nd Apartment: S. A. Griffin, 32°, K.C.C.H., Master; Assisted by Herman Barnes, Marvin Evans.

3rd Apartment: T. Bruce Boyette, 32°, K.C.C.H., Master; Assisted by Paul Bailey, S. L. Jenkins, Jr., Wilson Scottish Rite Club.

4th Apartment: Alonzo Honeycutt, 32°, Master; Assisted by Carl Aycock.

12:00 P.M. —Luncheon.

1:30 P.M.—31°—Inspector Inquisitor. E. W. Paul. Sr.. 33°, Master of Degree. Assisted by Francis W. Clark, C. Wallace Jackson, Lambert Morris, B. F. Gillikin, A. N. Heath, Charles R. Gray, O. H. Lemmon, Albert Gianotti, L. T. Barrington, Chas. T. Potter, V. J. Spivey and Warren H. Coolidge.

3:30 P.M.—32°—Master of Royal Secret. Bruce H. Johnson, 32°, Master of Degree. Assisted by Leslie L. Parker, E. P. Blair, Walter Kirby, Robert F. Spence, Frank G. Almond, Wallace Jackson, Nelson Banks, T. Bruce Boyette, Francis W. Clark, Edward C. Howard, R. L. Pugh, George G. Smith, Albert T. Willis, Jr., L. T. Gillikin, Harvey W. Smith, Chas. R. Gray, C. E. Bunch, W. M. Smith, A. C. Walters, H. F. Griffin, O. H. Lemmon, W. L. Bundy.

6:30 P.M. —Dinner.

REUNIONS

A Scottish Rite Reunion is where good affections of life gush and mingle; where friends meet and hands are warmly pressed, and the eye kindles and the countenance is suffused with gladness. There is religion between their hearts; and each loves and worships the True and Good that is in the other. It is not policy or self-interest, or selfishness that spreads such charm around these Reunions; it is the halo of a bright and beautiful affection. Here, then we meet each other as Brethren, to learn to know and love each other. And this is the true religion, revealed to the ancient Patriarchs—and it is now, and ever, the fundamental doctrine of Masonry.

—Albert Pike

TO THE CANDIDATES

You are about to begin your pilgrimage through the Scottish Rite Degrees, and may it become to you one of the greatest and most inspiring experiences of your life. If you become a Master of the Royal Secret by receiving the Thirty-Second Degree, and are no better or wiser than when you began your journey, your investment of tine and money will have been in vain. If, however, you bring a receptive mind and a sensitive heart to these Degrees, you will indeed be a wiser and better man. It is the hope and prayer of Masters and the Brethren that your experience may be rich, significant and profitable.

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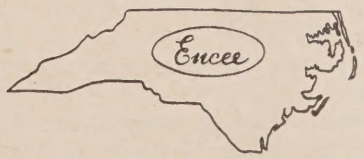

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TEMPLE TOMES

One of our scholarly Past Grand Masters Brother Hubert M. Poteat once said pensively "Sometimes I wish we could stop taking in new members for five years and devote that entire period to the study of Masonry".

Of course we know that this is rather wishful thinking so far as the body of the lodge is concerned, but highly practical in the study-life of the individual.

Dr. Billy Graham parallels this thought in "In Answer to my Critics" published in Eternity magazine, September issue. "You see, being a church member isn't enough. Elton Trueblood in his book The Yoke of Christ says 'We know very well that for many of them, there is no deep commitment to the cause of Christ, no regularity of attendance at church worship, no sacrificial giving, no personal religious discipline. If the aim is to get a person's name on lists of members, we seem to have been remarkably successful. But the success is often lacking in its deeper meaning. Many churches are going along with apparent success but with tragic failure. Our main mission field is within the church membership itself."

We who humbly write this page have followed the earlier thoughts of our Past Grand Master and have given some rather serious study to the meanings of the allegories of Masonry, which studies have lead us into some of the highly fascinating and richly rewarding pursuits of the deep things of Masonry. We mention this only to show that the renaissance of one's learning begins within the individual and not in the mass.

One of the results of our Masonic researches has been the great discoveries within the work of the first degree. So important and so highly interesting has it been that we have had little time to give, as yet, to the advanced degrees. If we do venture into advanced study we are directed back to the first degree again and again. Once in our study the maid looked at one of our reference books and, looking up asked "Ain't you through wid Genesis yit?" From our studies it is easy to see why the lodge room should be packed when the work is in the first degree.

One might ask how he can go about improving himself in Masonry. The obvious answer is study. We are commanded to study to show ourselves approved . . . (remember?). The best place to study, and the most interesting is across the table from your minister. You will not be lonesome for long. If the group tends to get too large, start another group under the minister's direction. If one lives too far away from his minister he can always get a correspondence course free, or nearly so. A well informed man is better equipped to meet the critics of Masonry; and there are critics everywhere, ill equipped to criticise anything.

One of the more common forms of criticism is that they've heard it said that so-and-so says that he doesn't need to go to church; that Masonry is enough for him. More oft "so-and-so" is a man with deep yearnings for the things of God, and he hasn't found the answers to his questions in the church with seeming success but with tragic failure.

In some of our previous writings we have used the word "translate". We all know what the word means without having to hatch it out of a Latin egg. We try to write so simply that the most unlearned can translate our meanings. To translate Masonry into the thinking of a common denominator should be the aim of even the least of us. It is possible for one to be a ritualistic perfectionist but unable to love his neighbor. Billy Graham was touring a prison in Tennessee when the warden told him that 65% of the prisoners were of his denomination. Many people learn a whole lot of bible but never learn to translate it for moment-by-moment living. Thats why we tend to distrust a man whose speech is filled with pat phrases and ever-fitting quotes which hasn't been translated into visible living. When we see a Mason living a translated life (transformed is the better fitting word) we know there is something within the man which is beyond our capacity to hear or to see clearly. It leaves us wondering why we love this neighbor so naturally.

When our world, constituted of friends and associates sees in us masonry translated, we pray that they may see in us a true transformation bespeaking Masonry in higher attributes than our words alone can do.

Though we are growing up a younger generation of masons who do not remember our beloved Brother Hubert Poteat, P.G.M., it is less important to remember him, and more important to remember what he said and what he translated into his life and ours.

Tom McCrea

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"With Mouth To Ear"

Clyde McCarver, 32°

King Solomon exercised his unique wisdom in the selection of the craftsmen who were to build his temple. Here were the quarries, out of which the stones of the temple were to come. Almost thirty thousand years ago, the workmen had quarried the stone, cuting hugh blocks, dressing them for the Temple on the quarries, and taking them up into the sunlight above fitted them into prepared places. Beneath, in the darkness, the stone was cut and prepared, to emerge into the light of day and history. From the darkness came Solomon's Temple to stand foresquare in the sight of men.

Today, if one saw these quarries, he would see there are the marks of the tools on the face of the rocks, the ships of stones left in the dressing of them. Here and there on the walls and on the floors, the sign of persistent labor, of the human struggle to hew and shape the blocks of God's House, are still to be seen. We are to understand that from beneath, out of the darkness, came the wonderful Temple, that sublime expression of love for Almighty God. From below to above, from darkness to light. Masonic lessons abound in great numbers as one contemplates the building of this great Temple. One could not bring them all to the fore in a lifetime. But, we would do well to ponder on a few observations.

There is no easy answer to the life of man, any more than there is an easy solution to the evils of the world. There is only one solution and it goes down into the deeps of the individual soul, for there cannot be anything superficial about it. While not the only institution to do so, it is certainly evident to every true Mason (every Craftsman) that our art does meet the deepest needs of man.

Clyde McCarver, 32°

In the self of everyone of us, just because we are humans, there is a cavern of darkness. There are great rocks of instinct, deep places, old and forgotten things. Below, away from the light of day, in the silence and darkness, there is the stuff, not only "of which dreams are made"; but the stuff of actual facts, deeds, solid blocks. In the secret self you and I quarry acts, thoughts, desires. We quarry the good and the bad. The quarry of possibilities lies below.

You and I, as true Masons, bring up the workmanship of the soul. There are solid rocks of character, the curbed instincts, the fashioned thoughts, the modified desires, the definitely shaped deeds. We select from below, in our deepest selves, the rough stone, to fashion and prepare it for everyday life and for the Temple Above. The thing selected is either a badly dressed instinct, some ugly desire out of the primeval quarry, or it is something lovely, something fit for the Temple of God. What is it? What do you quarry? What is the kind of workmanship below? Only as we listen to the directions of the Grand Builder and follow the designs on the Trestleboard which he has wrought, do we build effectively the Temple.

Craftsmen, assemble! We have to wrestle with great shapes in the darkness within, we have to struggle with hard, terrible instincts below. That is the thing that you and I grapple with. No Mason, who is worth his salt, is but at times torn with passion, greed, anger and utter ruthless selfishness.

So the service of the Craftsman means a life brought into subjection to the Great Architect. We do not deal with ghosts within the darkness and silence of the soul. We fight with self—the real self. How difficult it is to hew out of self those grand deeds of service. We are living stones for the use of the Architect. There must be the marks of the chisel upon us and the deep groves from the picks of self-discipline. Yet, how sublime are some living Temples of God. How wonderful Masonry is, how great her lessons! Let Masonry continue to stand to the glory of God. We can build life, and build for God. It will be in quietness, as the Temple has built with stones made ready at the Quarries; and there will be neither hammer nor ax not any tool or iron heard in all the house while it is in building. For in quiet lives of self-discipline and devotion can we glorify God and prove our manly art. CRAFTSmen, ASSEMBLE! !

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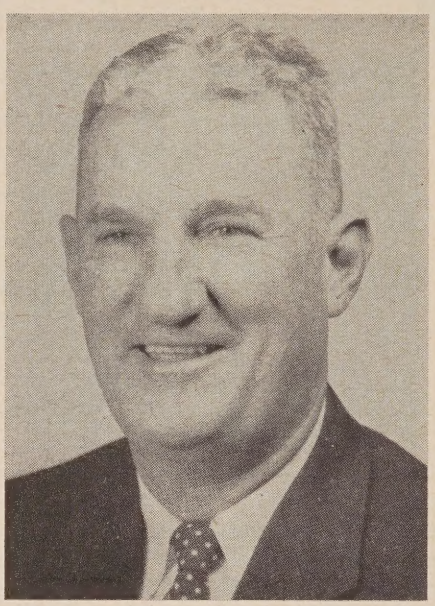
Introducing Our Knights Commander of The Court of Honour

Brother V. J. Spivey, 32°, K.C.C.H., better known as "Bill' was born in Gates County on January 2, 1902. He attended Trinity College in Durham and Bethany College, W. Va. Brother Bill has been associated with the Va.-Car. Chemical Corporation in Williamston for 33 years.

He was initiated in the Skewarkee Lodge No. 90 in 1930, served as Worshipful Master in 1935 and later was named District Deputy Grand Master for a period of three years. He became a member of the New Bern Consistory in the Fall of 1952 and received the Investiture of Knight Commander of the Court of Honor on October 23, 1957. He became a member of Sudan Temple in 1953 and is an Ambassador for that organization, and is also a Past President of the Martin County Shrine Club. He was Grand Patron of the Grand Chapter of N.C. O.E.S. in 1953-54, and is District Deputy of the Order of DeMolay.



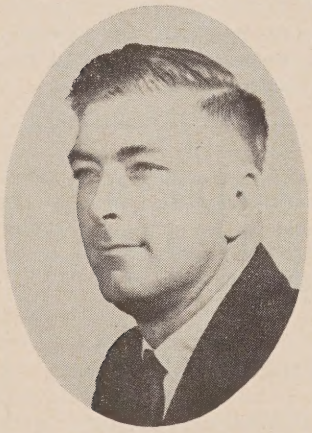
Vernon J. Spivey, 32°, K.C.C.H.

Brother Bill has held numerous other offices in organizations not connected with Masonry and is a member and an Elder of the First Christian Church in Williamston.

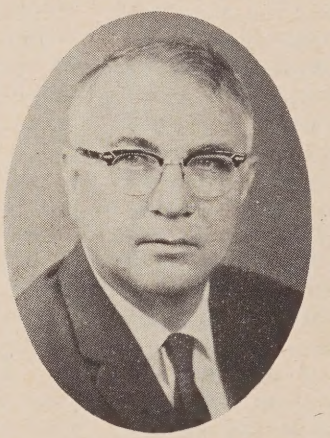
He is married to the former Miss Esther Harrison of Williamston and they have one daughter, Beth, now a Senior at the University of North Carolina.

The officers and members of New Bern Consistory are all proud of Bill and we look upon him as a real "go-getter". He has done some wonderful work in connection with securing members for our great fraternity.

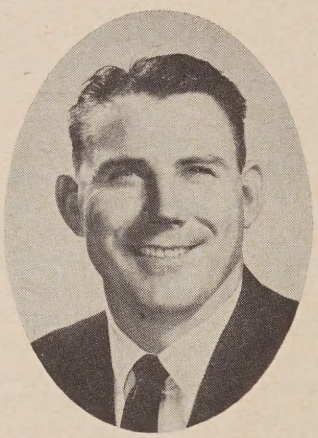
New Bern Consistory No. 3 - - - Service Award Medal Winners - - - Spring 1961



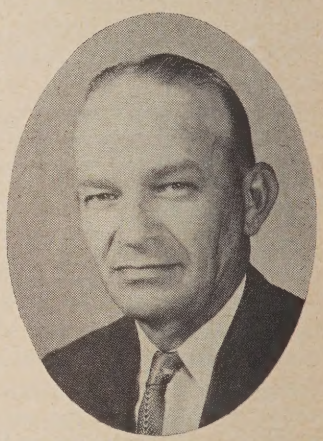
David C. Holland, Jr.



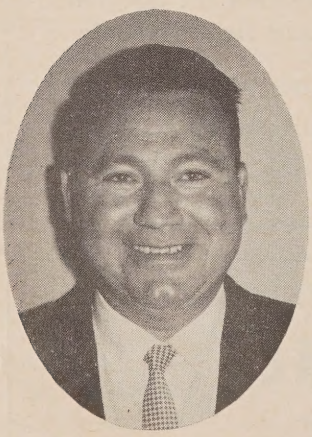
Aubrey L. Johnson, 32°



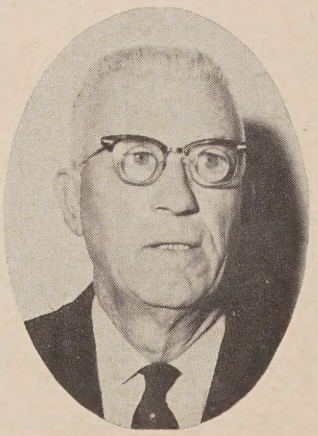
Carl C. Jones, 32°



Clarence B. Morrisette, 32°

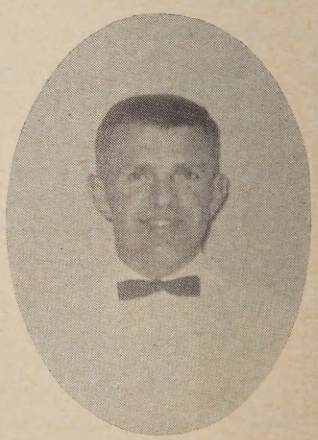


Guy A. Webb, 32°



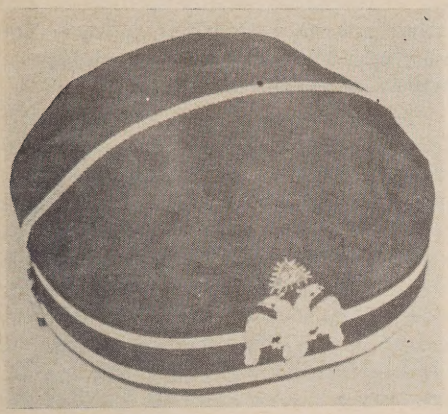
Alton E. James, 32°

Calvin W. Oates, 32°



Guion G. Chadwick, 32°

Awards For Securing Petitions



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James O. Spinks
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Members knowing the address of any of the above, please advise the secretary.

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HERE, THERE AND YONDER

DOWN ONSLOW WAY

By Reynold Davenport, 32°

Once again it is being rumored about that Brother George Faville is coming back to Eastern North Carolina. It seems like a long time since he crossed the mountains into Tennessee, and local Masonry is of the opinion that the Volunteer State has had him long enough. If Brother George happens to read this, we hope he will take the hint and come on home.

Some of us were discussing our wives during coffee at a local beanery the other morning, and, for the benefit of those fair damsels who just might be glancing through THE BAGPIPE, let me hasten to say that the bulk of our remarks were highly complimentary. We did, however, compare a few pet peeves, and it was amazing to discover that so many wives irritate their spouses in identical fashion.

We agreed, for example, that just about any wife you run across, or happen to be married to, habitually plants soft drink bottle booby traps. What she will do, bless her little heart, is put a carton or two of empty bottles in the car. Although it is very likely that she does so with every intention of exchanging the empties at the supermarket, there is absolutely no guarantee that this is something she plans to do that same day, or even during the next week or two. The result is that you turn every corner to the clinkingly merry accompaniment of loose bottles playing tag on the floor of the back seat. The situation gets real lively every time you have to make a sudden stop. Though the bottles will usually be content with their back seat jangling during normal operation of the automobile, when you jam on those brakes each and every bottle comes forward to investigate. They come from every direction, and they conduct a mass meeting in about fifteen square inches of floor space in the left front. At least two of them

Reynold Davenport, 32°
Jacksonville, N. C.

always get under the brake petal. Although you couldn't put a pop bottle under the brake pedal if you had a glass shrinker, it never seems to be any problem for a couple of them to roll under there any time they take such a notion. These occasions are usually enlivened by a couple of the bottles greeting each other so enthusiastically as to shatter themselves. It is best that you be alone in the car at such times, as your several remarks are not such as will contribute to the continuance of domestic tranquility.

Statistics have always played an important part in the game of baseball, and you are not a true fan if you can't come up with a batch of batting averages and pitching records anytime you want to turn it on. But some of these telecasters are really going overboard with the statistics. Joe Blow can come up to the plate, take two balls and a strike, swat a single, steal second and call time, before the announcer can get through running down his batting average, fielding percentage, family pedigree, and grammar school geography grades. You may even some day hear an announcer deliver an oration about as follows:

"Smith toes the rubber and peers over at first. This is the thirty seventh time he has glanced at first during this game. If he looks at first just three more times before he gets another man out, he will set a new record for looking at first during the first two-thirds inning of a ball game. Having noted that the runner is only two inches further off the bag than he was twenty six seconds ago, Smith looks down at the catcher for his sign. He goes into his stretch, the angle of which is only three degrees off that of the immortal Carl Hubbell, and he delivers the twenty three thousand, six hundred and ninety third pitch of his major league career. Eighty four point seventy six percent of those pitches have been strikes, a record Smith shares with fourteen other pitchers. This particular pitch, however, is low outside and a ball, marking the two hundred and forty fifth time he has delivered to that area this season. Our X56 Mixmaster Atomitronic Computer will let us know in just a minute what this pitch has done to the percentage figure I just gave you. Incidentally, Smith, standing six-three and weighing two

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fourteen, has a crescent-shaped scar on his left calf, his right ear cants slightly forward, and his nose is the third longest in the majors today, measuring six and one eighth inches from its tip to a point between his eyes. Smith looks over at first . . . . . ."

All here in Onslow-Lejeune are planning big for the November Reunion. We are hopeful that the Fall Class will bear a strong "down south" flavoring. But, no matter from what parts of our Consistory territory they come, this fall looks like a real good time to round up those two hundred candidates for Brother Charlie.

"WINDOWS

Ed Blair 33°, Vanceboro, N. C.

A man who traveled in Italy, Abraham Feldman of Hartford, Connecticut, has reported seeing a strange building between Padua and Ferrara. It is a Villa, built many years ago that has 365 windows. No one knows just why that number of windows was placed into the Villa, but the story was to provide for looking out at the world through a new window every day in the year.

The idea does seem attractive looking out on the world through a different window each day. Life may have truly a new look if it was seen through a new window each new day that occurs. I am suggesting that Scottish Masonry provides the Masonic Traveler with the countless windows through which he can look out at the world about him. Scottish Masonry has no terminal. Within the confines of its basic principles set forth in a wonderfully dramatic way are hidden jewels of philosophy and logic and it is these gems that establish the soundness and durability of its principles.

Its profound thoughts are based on God's Commandments, and they leave the door ajar, for the traveler to seek interpretations that further enhance the

E. P. Blair, 33°, Vanceboro, N. C.

factors that have built a structure which is indestructible If one were asked to sum up the meaning of Scottish Masonry in one word, the only word equal to the task is **Light.** Windows admit and transmit light and in the confines of our movement there are countless numbers of windows. From the 4° through the 32° degree in every lesson, lecture, and obligation, the Mission is to bring the Light of God into the Life of Man. It has no other aim for whenever the Light shines through, a new Truth is revealed.

Through these windows the Masonic Traveler can see clearly that which is beautiful in the world from the simple sunshine of Fellowship of the Brethren to the fountains of Justice, Truth, and Mercy. **I know, I am richer one hundred fold by virtue of the windows, through which I have been privileged to see.**

Scottish Masonry honors the worker and the toiler; he who produces and not alone consumes; he who puts forth his hand to add to the rich treasures of human comforts; he who seeks to add to the dignity of the Movement and man himself. It honors, the great and beautiful offices of humanity, a man's work and a woman's task.

In reality do we not all by virtue of our own Creation have a work to do within ourselves? As the immortal Albert Pike once said, "This work is greater and more sublime than any work of genius and it works upon a nobler material than wood or marble, for it is upon one's own soul."

So permit me to add a few words to those of our beloved Secretary as he points the Masonic Traveler to the Windows of Scottish Masonry. For I know also, that Scottish Masonry seeks to ennoble human life. Its work is to go down into the obscure and unsearched records of our daily conduct where each one of us is known from day to day by our actions and our deeds. It is indeed a privilege that we have in joining our Masonic hands together towards bringing the Traveler into the Villa of our Movement where he can see the world through the Windows of Scottish Masonry

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ON THE SUBJECT OF HONOURS

By C. P. Rosenberger, 33°
Sovereign Grand Inspector General
In Oklahoma

This October the Supreme Council will again meet in biennial session and among other matters elect certain members of the Rite throughout the Southern Jurisdiction to receive the Thirty-third Degree, and others the rank and decoration of Knight Commander of the Court of Honour. The number to be designated for such Honour is strictly limited in each Orient by statute. Because of this limitation it is always difficult to select our quota of nominees from the many active Brethren who are seemingly worthy of such recognition because of their loyal service to the Rite in their respective Valleys.

Although no member is supposed to be working for Honours, there is, at times, disappointment and dissatisfaction when some members receive recognition ahead of others. This could be due, and frequently is, to factors and circumstances with which even the very active membership could not be expected to be familiar, and because authority and purpose have been overlooked.

It must be remembered that these are not Honours which the Officers of the several Valleys may award. Nor are the Officers of the Bodies to be held responsible or subject to criticism for any name appearing on or omitted from the list of nominations. They are Supreme Council Honours and the Council reserves unto itself the right to confer its Honours on whomsoever it chooses to designate. It uses no system of merits or demerits, but bestows its favor on those who have not only been loyal and devoted to the Scottish Rite, but to Ancient Craft Masonry as well, which, of course, is basic to all Freemasonry. It also considers with high favor those who have distinguished themselves and brought honor to the Rite in the service of their country; in the field of education; religion; and to humanity generally, whether through active endeavor or their philanthropies.

In the past, some members have become impatient and dropped out of all activity because their merits, as they saw them, were not recognized as soon as expected. But so long as our vast membership retains its faith in the Scottish Rite of Freemasonry and its purposes, all vacancies, however created, will continue to be filled by those faithful brethren who are willing to wait with patience for their merits to be recognized, knowing that they may never qualify for other than the thanks of their fellow members and the personal satisfaction which comes from giving unselfishly of their time in the service of an institution devoted to promoting the welfare and happiness of the human race.

It must also be kept in mind that all who receive Supreme Council Honours do so, not only because of their past service, but because of the way they are expected to act as men and Masons in the future, and for their assistance in leadership so long as they are physically able to serve Each Inspector General Honorary and each Knight Commander of the Court of Honour is presumed to be more than just an ordinary citizen, respected in his community and by his Masonic Brethren—the kind of man who will bring credit to the Fraternity. He is expected to be helpful to the Craft in general; to regard allegiance and service to the Rite above that of any one Valley; to be loyal to the Supreme Council and each of its members; to assist the Supreme Council in propagating the Rite and carrying out its programs, and the programs of the Sovereign Grand Inspector General in whose Orient he resides. He is expected to be a leader among his brethren and admonish them, when necessary, that it is their duty to adhere to all those principles and teachings to which he, himself, is committed.

Should any brother be notified that he has been selected to receive the Thirty-third Degree or the rank and decoration of Knight Commander of the Court of Honour, and if he cannot conscientiously and unequivocally perform the duties and adhere to the principles required of him, it would be better that he decline such honor rather than accept and be recreant to the duties he will be expected to assume. —From Winona Scottish Rite Bulletin.

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ARE WE BEING BRAINWASHED?

Premier Khrushchev of the United States of Soviet Russia, boldly boasts that "your grandchildren will live under Communism".

What are we as Masons doing to disprove this?

The recent revelations in the St. Louis "Globe-Democrat", of **Schools of Communism** in that city, plus the overall world picture of Communist intrigue, deceit and double dealing, leave no doubts in the minds of Americans that this is to be more than a struggle for comfort and ease—it is, in fact **A Fight For Survival!**

Communism, bluntly put, means the abolition of all property rights, the destruction of individual will and conscience, the **brainwashing** of human integrity and a World-State of suppression, evil and iron tyranny.

Communism is not haphazard and aimless in its organization and functioning. Every member of the Party from top to bottom is a part of a vast plan of united action—a cog in a great juggernaut which will crush the Peoples of the Earth and reduce them to complete slavery.

There is a method—cunning method—in its organization, its persistent infiltration and peaceful penetration of every possible part of the world, and its ruthless and callous disregard of the rights and privileges of people alien to its precepts.

This should be—MUST BE—a matter for Freemasons and Freemasonry to ponder, and men of all walks of life should and MUST engage in the battle of "cold War" and "hot air" by which the Communists expect to conquer the World. It is your fight and my fight, a battle without end.

Brother J. Edgar Hoover, Director of the Federal Bureau of Investigation, writes in his book **Masters of Deceit**—"The Communist Party, never forget, is a state within a state. It has its own system of 'courts', legislative assemblies, schools and press. It enforces its own laws, has its own standards of conduct and offers its own road to Utopia. The Party member may live in the United States, but he 'lives' in a communistic 'world'.

"The Party, moreover", continues Brother Hoover, "serves as a "transmission belt' whereby the Soviet mentally is imposed both directly and indirectly, on thousands of Americans. The Party's objectives is to produce a 'politically mature' comrade—'communist man'—who will work unceasingly for the revolution that would make the United States part of the Soviet system."

This is the character of the foe we must fight—the unrelenting, ceaseless worker who stops at nothing to gain his objective.

It has been officially stated that infiltration of key post of Government is almost complete. Everywhere these agents ease into important positions of trust, boring, like termites, to destroy the structure and assure its complete fall.

Communism is highly and expertly organized into small compact bands or "cells", each with a leader accountable through progressive steps of authority to Moscow. Every member in every part of the world is regimented and trained to act for one purpose only—the triumph of the Party and the conquest of the World.

In schools, in Churches, in politics, in industry—everywhere, the Party marches on. Little by little, spot by spot they are absorbing the vital data needed for the **Final Hour, when** Communism makes its supreme effort to control the World.

What Can Masons Do? ? ?

Condensing a splendid article written by Richard E. Harkins, Director of Publicity for the Supreme Council, Order of DeMolay, we note the following: "We are at war—a war we seem to be losing. It's time to counterattack and shift our efforts from defense to offense . . . let's invoke the three "Be's" in our counterattack:

1. Be Informed.
2. Be Unselfish.
3. Be Patriotic."

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HISTORY OF FREEMASONRY IN NEW BERN

(Continued from Page 2)

Bern. Francis M. Moye, a native of Pitt County, died May 28, 1911; and Charles C. Clark, a native of New Bern, passed away on October 30. Special communications of the Grand Lodge were held for their funerals.

On April 22, 1914, it was voted at a special communication of St. John's Lodge to accept the proposition of the New Bern Consistory No. 3 to buy three-fourths' interest in all property owned by the Lodge at a price of $8,300. Needed extensions to the building were planned on that proportionate basis. Moderate rentals would be paid by the various organizations using it. After paying all expenses of maintaining the structure, it was proposed to divide remaining funds between the two owners on the same proportionate basis.

Next August the lodge agreed to transfer all rights in the property to the New Bern Consistory for $8,300., and the official transfer was made November 1, 1914. Under this scheme, still in vogue, if the consistory should ever disband, the property will revert to St. John's Lodge. Meanwhile, the temple is used by the various Masonic bodies. St. John's Lodge does not have to pay rent, but the other groups are charged nominal rental fees.

This disposal of lodge property took place during the administration of Mr. Dawson, who was elected Worshipful Master of St. John's Lodge in 1914. John H. Parker became Senior Warden; Harry T. Patterson, Junior Warden; and W. H. Newell, J., Secretary.

Again elected Treasurer, Mr. Green resigned in July before the installation of the new officers, after having served 23 terms as Treasurer, besides nine terms as Worshipful Master. He was given a rising vote of thanks for his "faithful and efficient services." W. P. Jones was elected to succeed him as Treasurer.

Messrs. Cook and Parsons were appointed Deacons; Thomas McGinn and J. T. Beard, Stewards; M. Gaskins, Tiler; and Dr. Z. V. Parker, Chaplain. Mr. Beard was elected in October to fill the unexpired term of Mr Newell as Secretary. The following month O. A. Kafer was asked to act as Tiler upon the death of W. S. Gaskins.

B. H. Gowen and H. P. Goss were thanked that year for the return of old jewels of the lodge. The Grand Lodge was requested to assist local members through the Grand Lodge of Pennsylvania in getting back the original copy of the letter written them here by President Washington. Lovick and Taylor were given a lease for the theatre.

(Continued)

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Deaths	Date of Deaths
Roy Lindelle Ward, 32°, Williamston, N. C.	April 25, 1961
Howard O. Clark, 32°, Durham, N. C.	August 5, 1961
Vance C. Griffin, 32°, New Bern, N. C.	September 20, 1961
L. E. Powell, Jr., 32°, Vanceboro, N. C.	August 7, 1961

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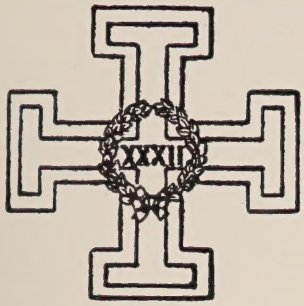

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Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

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New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____ _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

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Petitioner

Mailing Address _____

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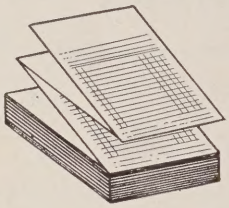
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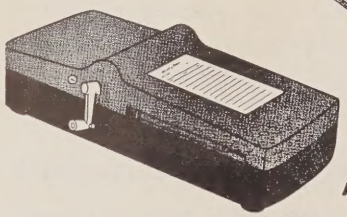
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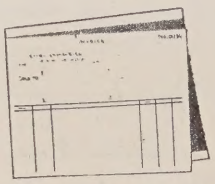
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